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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIX—No. 6 **April, 1951**

HOW does anyone suppose the Teachings of Theosophy pure and simple as given by the Teachers of Theosophy have been carried forward intact? Blind alleys have been spread in every direction; the original teachings have been obscured and a flood of speculations are put forth as Theosophy, to the detriment of Theosophy and those who would learn and understand. How else could such a condition be remedied save by some who knew the truth, knew the Teachers, knew the right lines, and had sufficient experience in the Movement to avoid the rocks that split the original society into a number of fragments? —R.C.

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

1875 - 1950

THE THEOSOPHICAL MOVEMENT, a revised edition of the history and survey first published in 1925, will soon be available to students and inquirers.

Revised and largely rewritten in the light of another quarter century of theosophical activities, this book will furnish newcomer and student alike with the materials for estimating the life and work of H. P. Blavatsky and Wm. Q. Judge, and the course of events in the Theosophical Society they founded—with Col. H. S. Olcott—in 1875. The bifurcations and schisms which began while the Founders were still on the scene, and multiplied considerably afterward, are here traced with the help of the principles set forth in the theosophical literature itself, so that the reader has the evidence from which to decide for himself what may be the meaning of the present theosophical movement. It is felt that just as Theosophy is a world-philosophy, so the Theosophical Movement, wherever it is to be discerned, is the cause of humanity, first, last, and all the time, and as such has a claim upon the attention of theosophists and non-theosophists alike.

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A U M

You are right. Theosophy gives us an object in life and a meaning to Brotherhood. Without it the universe would be a desert. —WILLIAM Q. JUDGE

THEOSOPHY

Vol. XXXIX April, 1951 No. 6

"THE THEOSOPHICAL MOVEMENT" 1875-1950

THE understanding of theosophical history requires an invincibly philosophic attitude, so many are the instances in which sectarian recitals, special pleading, wounded pride, and small-minded critics have obscured the central issues of the Movement. Even in the mid-twentieth century, misinterpretations, unjust views, and ignorant notions popularly outstrip the facts, and the theosophical historian, without the recorded philosophy itself as a guide, could not hope to represent with any exactitude the meaning and times of the cycles which unify isolated theosophical events. It is no accident, but a natural consequence of race-mind habits, that in the world at large, the majority opinion about the Theosophical Movement is confused and erroneous, even when not consciously inimical. The karma of condemnation and slander is subtle but potent, and the principles to aid the student in checking his own motives are carefully and repeatedly stated in Theosophical teachings. Yet the application of the various hints and warnings must be made by each one for himself, and theosophical history will continually baffle the student who does not attempt that application.

It is a happy conjunction of events that the revised edition of *The Theosophical Movement,* issued this month, appears on the centenary anniversary of the birth of Wm. Q. Judge, April 13, 1851, inasmuch as the history of the theosophical movement, since 1891, turns upon the "Judge case" more, perhaps, than upon any other single issue. In the several crises of the Theosophical Society, H. P. Blavatsky's

position as Messenger of Theosophy was in one sense her own defense, for she alone was certified by the Masters, whose work in the world was done through her. But Mr. Judge's case was different, since another cycle had begun in the Movement, and a new discrimination was required by theosophists to recognize the status accorded her American colleague by H.P.B., and to realize Mr. Judge's faithful carrying on of the "lines laid down" by H.P.B. and Masters.

The Theosophical Movement is not, then, a separate subject for study, but is one-half of Theosophy itself, for in the Movement can be discerned the practical application of the tenets of the Wisdom-Religion. It is to be discovered that Theosophical doctrines are supported by both subjective and objective demonstrations, and their full understanding depends upon the student's ability to integrate *all* the evidence. In that endeavor, the volume now offered —covering 75 years of theosophical history—should be an inestimable aid.

THE "WHEEL" OF THE MOVEMENT

Some otherwise loyal Theosophists think that the Movement has failed for this cycle, because of the dissensions and false doctrines so much in evidence. They ought to remember that Masters never cease working, and that it is always possible for even the humblest Theosophist who is clear-eyed and humanity-loving to aid Their endeavor. The way to know the truth is to get back to what the Teachers themselves gave, both in philosophy and right work. We need to bring again and again to the attention of all discouraged or bewildered Theosophists what H.P.B. wrote to Judge in 1888:

"Night before last I was shown a bird's eye view of the Theosophical Societies. I saw a few earnest, reliable Theosophists in a death-struggle with the world in general, and with other—nominal but ambitious—Theosophists. The former are greater in number than you may think, and *they prevailed,* as you in America *will prevail,* if you only remain staunch to the Master's programme and true to yourselves."

—ROBERT CROSBIE

TWO LETTERS OF MR. JUDGE

[The man to whom these letters were addressed was one of the West Coast workers in the Theosophical Society, and lived in Seattle, Washington. Mrs. Blodgett, too, was very active in the T. S. work. The letters refer, of course, to the aftermath of the "Judge case," and were written in the same period from which came many of the letters in the second volume of *Letters That Have Helped Me*. The 1895 letter is dated less than three months before Mr. Judge's death on March 21, 1896.—Eds. THEOSOPHY.]

Aug. 8, '94

Dear Blodgett

It was very pleasant to see your well-known hand again and more so to read all you say. What a worker Mrs. B. is, to be sure. But neither of you have yet said whether you got the photo from Mrs. Judge and the water color picture from me of Mt. Takoma.

Beyond doubt we have passed through a time and have stood it well; that speaks well for the work of the past few years. And I can tell you this section is for the present the solidest part of the whole. Let us go on and do more work. And let us above all try to really have the feeling of brotherhood as much as we can, so that we may to some extent realize the object of the T. S. For that object is more than all the occultism these people we have can ever get hold of—more than all that anyone is able to find, in value.

You will by this time have the other paper and be fully informed on E. S. matters. It will go on as usual, and in my opinion will be the better in the future. Great opposition increases strife, and gives energy to that which otherwise would soon fade away. Have just heard from Anderson, who says they are all all right there. So that is encouraging. The various wandering tales of our friend did no harm, for certainly people must see what they mean . . . nothing.

I am sure the Masters are at the helm, and have had plenty of evidence of it, as things have come out just as I knew long ago and there is constant corroboration from all sorts of sources—many of them being not known to the corroborators at the time. We are

watched over, and all we have to do is to work and work for the race as best we can. And thus we will come nearer and nearer to the light of the true self.

Sincerely as ever yours,

WILLIAM Q. JUDGE

Aiken, S. C.

Dear Blodgett,

I have read your long and interesting letter of the 14th. I am indeed glad to hear from you.

Regarding the General Convention, it seems to me now that the strongest arguments are for Chicago or New York. This is our first year, really, and we ought to have a more representative Convention than we could possibly have in San Francisco. In Chicago you know we can have members from everywhere, but in Frisco I fear I would be the only delegate from the East. In no event should the Convention be held in California merely as a means of getting me there for my health.

I am glad to hear about the good work Mrs. Harris has been doing. I hope that more of it may be done and good result.

What you say about the Griffiths matter is very unpleasant; in fact, the matter has been unpleasant all through. There is a streak of injustice through the whole thing which is untheosophical in the highest degree, and now they have got matters in such shape that if Griffiths is helped Thirds is hurt, and if Thirds is helped Griffiths is hurt. I am sorry for all this, but do not know what to do, and I have been misunderstood so much by others that the least I say the better. But you will not misunderstand.

Mrs. Judge is with me, and so we both send our regards to Mrs. Blodgett and yourself. I am getting along fairly well, but have not quite turned the corner as yet.

Sincerely yours,

WILLIAM Q. JUDGE

[December 28, 1895]

THEOSOPHIST UNAWARE

Edward Bach, Herbalist

> Disease is a kind of consolidation of a mental attitude and it is only necessary to treat the mood of a patient and the disease will disappear.
>
> The remedies of the meadow and of Nature, when potentised, are of positive polarity; whereas those which have been associated with disease [such as bacterial remedies] are of the reverse type. . . .
>
> —Edward Bach

ONE early morning in May, 1930, his biographer relates, as Bach "was walking through a field upon which the dew still lay heavy, the thought flashed into his mind that each dewdrop must contain some of the properties of the plant upon which it rested; for the heat of the sun, acting through the fluid, would serve to draw out these properties until each drop was magnetised with power." The thought-flash had come to a physician amply qualified to make practical use of the principle involved. It may well have been a reminiscence brought through from former lives, for even as a child Edward Bach* had been motivated by the conviction that there must be a simple form of healing which would cure all kinds of disease. He early and all during his life manifested that love of nature and of his fellow men, which was to culminate in his discovery of the healing faculties of the common herbs, flowers and trees so abundantly provided for man by Nature. As a boy in school, it is said, "He would also dream that healing power flowed from his hand and that all whom he touched were healed; and these were no schoolboy flights of imagination, but the inner knowledge of what was to come to pass, for . . . in after years he came to know he did indeed possess the power to heal, and many were the sick folk who were cured by his touch."

The years between the dream and its accomplishment are briefly and simply recounted in the book from which these passages are taken: *The Medical Discoveries of Edward Bach, Physician,* by Nora Weeks. Born in an English village in 1886, Edward Bach enrolled in Birmingham University at the age of twenty, and by 1914 had completed his medical training. He had decided to study all known

---

* A Welsh name, pronounced *baych.*

methods of cure, but while practising, in turn, as a pathologist, bacteriologist, and homeopath, he never relinquished his aim of finding pure remedies to replace the complicated form of treatment which, for all their scientific validity, could offer no certainty of cure. Spending hours in hospital wards, he "saw how the process of healing was often painful, sometimes almost more painful than the disease itself, and this served to strengthen in him his conviction that true healing should be gentle, painless and benign."

From the commencement of his career, Bach was searching for a more accurate and precise approach to diagnosis and treatment than ordinary medical methods afforded:

> As a medical student Edward Bach spent little time with his books; even then he felt that theoretical knowledge was not the best equipment for a physician, nor the perfect method of dealing with human beings who differed so greatly in their reactions to the diseases which affected their physical bodies.
>
> To him the true study of disease lay in watching every patient, observing the way in which each one was affected by his complaint, and seeing how these different reactions influenced the course, severity and duration of the disease.
>
> Through his observations he learnt that the same treatment did not always cure the same disease in all patients; for although perhaps five hundred persons, affected by a similar complaint, would react in much the same way, yet there were thousands who reacted in a different manner, and the same remedy which would apparently cure some had no effect upon others. . . .
>
> Thus early in his search he had gained the knowledge that *the personality of the individual was of even more importance than the body in the treatment of his disease.*

This perception recalls the philosophy of Paracelsus, who taught that "there is a great difference between the power that removes *the invisible causes of disease,* and which is Magic, and that which causes merely external effects to disappear, and which is Physic, Sorcery, and Quackery." (An interesting reversal of positions, for Paracelsus to consider that form of medicine which works solely with "external effects" as simply a form of Quackery!)

Bach had been serving as Casualty Medical Officer at University College Hospital, but he left his position and ventured into the field of bacteriology. He took with him his faith in his own intuitions, even when they conflicted with orthodox dicta, and he maintained

his conviction that the personality of the patient was at least as important, if not more important, than the specific disease he suffered from. Concentrating on those chronic diseases which had hitherto defied the best efforts of the medical profession, Bach felt that he was on the track of a fundamental line of treatment when he discovered that persons suffering from chronic diseases had also a greatly increased number of certain bacteria present in the intestines.

After considerable investigation, Bach became convinced that a vaccine made from these intestinal bacteria and injected into the patient's blood stream would cleanse the system of the poisons causing the chronic disease. While the results he obtained were "beyond all expectations," he himself was dissatisfied with the injection method. Contacting Hahnemann's *Organon* a few years later, however, he found himself in harmony with the homeopathic philosophy, and thereafter used the homeopathic system of preparation, administering his medicines orally.

Bach also succeeded in isolating seven distinct classes of intestinal bacteria and found, by working out the personality type in which certain bacteria predominated, that *the bacterial groups corresponded to seven different and definite human personalities.* This discovery naturally changed his method of diagnosis from one of physical examination of the disease, to a "mental" examination to determine the personality pattern of the patient. Miss Weeks remarks that "even at that time he was not at all pleased if he could not recognise the remedy a patient required in the time it took that patient to walk from the consulting room door to his desk." Paracelsus, we will remember, made the same point, saying that if a physician knows nothing more about his patient than the patient himself tells him, he knows very little indeed. (We are informed by Miss Weeks that Bach had read Paracelsus with interest and profit.)

Although increasingly good results were obtained from his oral vaccines, named the Seven Bach Nosodes (which were enthusiastically received and used by allopaths and homeopaths alike), Bach himself desired more than a system of curing which employed the products of disease. In 1928 he began his studies in natural remedies, and put his whole faith in the healing powers of common herbs and flowers. At the age of 43, he resigned his profitable and highly-reputed work with the vaccines and devoted himself to devising a

pure and effective method of potentizing herbs, committing himself utterly to his intuition that this was the right course to follow. Miss Weeks relates that he made a large bonfire of all the pamphlets and papers he had written on his former work, "smashed his syringes and vaccine bottles, throwing their contents down the laboratory sink." Hereafter, Bach was to make no charge for his healing work, for he felt that what Nature gave so freely, he should likewise dispense without charge. This was his practice, henceforward, no matter what hardships it occasioned him personally.

Impelled by his own intuition, Bach joined the ranks of the mystics of all ages, among whom has ever prevailed a sense—when not a *knowledge*—of the unknown potencies of plants and stones. This knowledge is termed by H. P. Blavatsky a branch of Magic, and she wrote in *Isis Unveiled* (II, 589):

> There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish.

The first three herbal remedies (Mimulus, Impatiens and Clematis) that Bach discovered, however, were incapable of producing as good a result as his vaccines did, and this he attributed to a difference in polarity, the vaccines possessing the required negative polarity, while the herbs were undesirably positive. That he considered polarity as an important factor is evident from his definition of disease: "Science is tending to show that life is harmony—a state of being in tune—and that disease is discord or a condition when a part of the whole is not vibrating in unison." Theosophical students will recall that the subject of plant and mineral polarity is referred to in *Isis* (I, 137), where H.P.B. speaks of the varying susceptibility of both plants and animals to different rays of the spectrum, and terms these "differently modified electro-magnetic phenomena." Space is given also (I, 264-5) to the polarity of precious stones.

How Bach finally discovered in a "flash" the secret of reversing the polarity of his remedies suggests his almost magical rapport with Nature. He collected from flowers sun-magnetized dewdrops, and so delicate were his sense perceptions that he was able to feel the

vibrations and power emitted by any plant he wished to test, and his body reacted instantaneously. Miss Weeks tells us that "If he held the petal or bloom of some plant in the palm of his hand or placed it upon his tongue, he would feel in his body the effects of the properties within that flower. Some would have a strengthening, vitalising effect on mind and body; others would give him pains, vomitings, fevers, rashes and the like." Toward the end of his life, he gained his last group of remedies in an entirely different way:

> For some days before the discovery of each one he suffered himself from the state of mind for which that particular remedy was required, and suffered it to such an intensified degree that those with him marvelled that it was possible for a human being to suffer so and retain his sanity; and not only did he pass through terrible mental agonies, but certain states of mind were accompanied by a physical malady in its most severe form.

Since the laborious collection of individual dewdrops would be impractical, Bach evolved a new method of potentizing. He chose the best and brightest flowers of a field and floated them in a glass bowl filled with water (preferably from a clear stream nearby). When the flowers had stood in full sunlight for several hours of the morning, the water was impregnated with the power of the plant. Since the tincture thus obtained is prescribed in *drops,* one supply may last a life-time. (A suggestive illustration of the absorptive powers of water is found in H. P. Blavatsky's *Transactions,* p. 144, where she describes ice as a "great magician, whose occult properties are as little known as those of Ether.")

Bach's final philosophy, as summed up by Miss Weeks, deserves to be quoted at some length, for the truly phenomenal success of his Remedies in curing disease is squarely based on these premises:

> A small worry passing through the mind will cause a look of strain to appear upon the face, so a continued large worry will have a correspondingly greater effect upon the body; but in both cases so soon as the worrying thought has been removed and the peace and happiness of the mind restored, all the ill effects upon the body will go also.
>
> Physical disease, being merely the result of the disorganisation of the function of the brain caused by such moods as worry, fear, shock, strain, was but a symptom itself, and therefore was no indication for the treatment a patient required. . . .
>
> Recognition of the fact that moods and states of mind were alone responsible for ill health would do much to dispel the fear of

disease and of the dreaded names given to certain of them, so prevalent amongst both the sick and the healthy. Then, with the patient's cooperation, his earnest desire to get well, there could be no incurable or chronic diseases, for fear of disease is one of the chief obstacles to be overcome in sickness, and the greatest hindrance to recovery.

The property of the new remedies would be that of so revitalising the whole personality that the patient would easily shake off his fears and worries, and with them the disease from which his body suffered.

The remedies used in medicine relieved the physical symptoms of disease, but they did not remove the underlying cause—the mood—and the patient was left without help to rise above his mental troubles. For most this was not easy, and for some almost impossible; hence the long-continued suffering of so many.

In acute disease, the result of violent or quickly passing moods, the disorganising effect upon the body was soon over; but when the mood was not so rapidly dispelled the disorganisation continued, gaining a stronger hold upon the organs and tissues, and the after-effects might become permanent, resulting in 'chronic' disease.

Yet even the so-called chronic and incurable diseases would clear up once the mind and brain regained their normal and wise control of the body.

Edward Bach's life was considerably shortened by his work, and so rigorous had been the demands on his final laboratory—his own body—that he died in 1936 at the age of fifty. In all, he had sought and found thirty-eight healing herbs, and he did not leave before fulfilling his aim of providing the layman with a simple method of preparing pure natural remedies for his own use.*

It is not too much to say that Nora Weeks' brief volume will be gratefully received by many students of H. P. Blavatsky and William Q. Judge, especially by those who wish to understand the laws of

* The two short works entitled *Heal Thyself* and *The Twelve Healers* are concise herbal manuals and have been kept in print by C. W. Daniel Co., Ltd., which is also the publisher of *The Medical Discoveries of Edward Bach, Physician.* "Dr. Bach's Team," located at Mount Vernon, Sotwell, Wallingford, Berks, England, carries on his work, and began issuing, in March, 1950, *The Bach Remedy News Letter.* This small periodical—a quarterly—contains amplifications of Dr. Bach's theory and practice, together with reports of the work being done with his remedies in all parts of the world. The editors of the *News Letter* state, for example, that the Bach remedies "have been proved instrumentally to carry definite and measurable radiations. (All things are in a constant state of vibration, each with its specific vibratory rate.) There are some Practitioners who prescribe the Remedies radionically, others by means of radiesthesia."

man's connection with Nature and the powers exercised by human thought and feeling. Merely to read of the wholesome experiments carried out by Bach and continued by many who have benefitted from his discoveries, does much to restore one's faith in man's kinship with the greater universe. Bach was undoubtedly a mystic and a magnetic healer, for on numerous occasions he cured diseases by the laying on of hands, and Miss Weeks records many instances of the clairvoyant powers that seemed to blossom in him after he left his orthodox medical practice and retired to live and work with Nature. It is significant—and fortunate—that Bach did not rest with powers which were peculiarly his own and non-transmittable, but persevered in his attempt to uncover a system whereby each man could be his own physician and cure self-imposed sufferings.

The essentially philosophic approach of the Bach method is evident in the emphasis on the patient's mental outlook as the determining factor in physical disturbance or disease. It is impossible to read *The Medical Discoveries* without realizing more deeply that a fundamental philosophy—a science of life—is the foremost remedy for human ills of whatever nature. All else may temporarily alleviate, the best of medicine will restore the patient "to himself" simply, naturally, and directly, but self-knowledge alone can *cure.* The *Bach Remedy News Letter* reiterates Dr. Bach's central thesis that it is the *patient* who has the disease, and not the disease which has the patient. From this it follows, and experience has shown Dr. Bach and his "Team," that "the time taken for a patient to show improvement depends upon the *patient* and not upon the nature of his complaint." There is no attempt to invade the integrity of another, for Bach declared: "Flower healing demands no delving into the patient's sub-conscious in an endeavor to drag to the surface the object of his fears. People fear many different things, but it is the fear that counts. . . . The patient's mood is usually indicated by his reaction to his physical complaint; work on that and administer the appropriate Remedy." The Bach theory of health may be epitomized in his own words:

> Illness and disease, if we can only look at it aright, is a healing process of refinement and purification. If we can look at it in this light, it loses its terror. The Herbs are given to hasten our purification, our enlightenment, and hence, the work of illness being done, we can return to health.

PERSONAL IMMORTALITY

> Self-annihilation consists in this, that through the over-powering influence of the Very Being upon the inner man there remains no consciousness of aught beside Him. Annihilation of annihilation consists in this, that there remains no consciousness even of that unconsciousness. . . . For if he who has attained annihilation should retain the least consciousness of his annihilation, he would not be in the state of annihilation, because the quality of annihilation and the person possessing such quality are both things distinct from Very Being, the "Truth" most glorious. Therefore to be conscious of annihilation is incompatible with annihilation.
>
> —*Lawa'ih* of Jami

SUPERFICIALLY examined, the Buddhist and the Hindu eschatologies seem irreconcilable. Their synthesis is to be found in Theosophy. If, taken separately, the Hindu ideas find greater sympathy with Western minds, it is because they seem to uphold one of our most cherished beliefs: the survival of the personality which we confuse with the immortality of the Soul. While Lord Buddha categorically denied such *personal* immortality, Krishna never taught it, as so many readers of the *Bhagavad Gita* think he did. Midway of the Second Chapter of the Gita (p. 15) he makes it clear that all the teaching which has preceded is the Samkyah philosophy in which the embodied self is derived from the Unmanifest or Avyaktam—the Theosophical Mulaprakriti—not, as so many students suppose, from the Logos. This Krishna confirms in the Twelfth Chapter, when speaking of the "path which is not manifest" (p. 90). Further, when Krishna speaks of the "portion of himself," *amsha,* assuming life in the body, he does not suggest that at each succeeding re-birth, it is the same "portion" or *amsha* which returns. His doctrine is not so easy as that, attractive though this interpretation may appear.

When we turn to the Buddha's teachings or take up the metaphysics of the Gita, we must prepare ourselves to enter the dark stratosphere of abstract speculations from which there is no return until we have extended our search to the very Centre. Never again shall we be satisfied to breathe only the heavy airs of "earth life." Most, if not all, that we think ourselves to be, we must relinquish.

We must become as a child of the Kingdom of Heaven. Willingly we must go toward what at first appears to our finite minds as annihilation. As the Light of that outer Darkness brightens we shall eagerly reach out to fuller absorption. "Annihilation of annihilation," the Sufi poet calls it, in the quotation we have already given. Like the yogi who loses himself in Mulaprakriti, the Veil which hides the Spirit, we shall find our SELF, our Immortality, in Parabrahm. This is not the Way of either the metaphysician or of the scientist. Savants cannot point the way, for it transcends the powers of intellectual reasoning. Rather is it a question of realization—profound, dark, silent *and lonely*—like Death into which we sink not knowing we are dead, knowing only that "I AM." When, through a spontaneous spiritual perception, we come to that knowledge, then only shall we *be*. Then only shall we become that Truth which is the Unity, the ONE LIFE which forms the basis of both the Buddhist and the Hindu doctrines. Then only shall we have won our immortality.

"Who Am I?" "What am I?" . . . "*Am* I?" are the natural questions which arise in our puzzled human hearts when, at night, we waken to find ourselves face to face with both physical and metaphysical darkness. From the depth of Night's heart comes the clear reply, "aham brahma asmii"—"*I am That*"—the Divine vision of the Soul vouchsafed only to the pure in heart; to know, is to "see God." Therefore is vain repetition of the words not enough.

In Sufi imagery, "God," or the Universal Life, or Love as it is so often called, poetically, is infinite and beyond the range of human speculation, and has been likened to a vast and shoreless Ocean. Of IT nothing can be said. Yet, we are thought of as bubbles arising out of that Ocean. So many men, so many bubbles, these bubbles being in *essence* One. For a time each bubble enjoys being puffed into an *air*-inflated importance, informed by the "I" which serves as the centre and pivot of its momentary existence. But this "I" has no reality. When death comes, the "bubble" bursts, and that lovely form which for a time appeared so radiant and in which men saw reflected the light of the sun and moon and stars, sinks back into the Ocean whence it rose—and the "I" returns to its element, the Air.

The very fact that the Ocean in its motionless movement produced all these bubbles is evidence that although we enjoy but an ephemeral life, yet has that life a relationship with, and a value to, the Ocean. That value is the establishment of its "permanency." When we meet our friend, though we know him to be also but a bubble like ourselves, risen as we have risen from the same vast sea, inflated by his portion of Egoity, yet must we know him as our Brother. Our Unity lies in the recognition of our common origin.

> When waves of thought from Wisdom's sea profound
> Arose, they clad themselves, in speech and sound,
> The lovely forms a moment's sparkle gave
> Then fell and mingled with the falling wave.
> To perish all things fair, to re-adorn
> The Beauteous One whence all fair things were born.

Thus wrote Jalal-ud-din Rumi, the Sufi poet, in *The Masnavi.*

The personal Ego or the self, taught Lord Buddha, is a transitory illusion produced by a combination of certain *skandhas* or mental attributes. Having had a beginning, it must have an end—for that which is not Eternal has no Reality. "Impermanent are all component things!" During what we call Life, this self enters into action and produces *karma,* or sets in motion the law of cause and effect. These actions react on the *skandhas,* changing them, lending added force to some, weakening others. Birth is caused by the coming together of these *skandhas*—when they disperse, we say a man is dead. And the cause of the self's identity having scattered, that self ceases to exist. But in those *skandhas* there inheres a *tanhaic* energy, or a natural impulse toward manifestation, which from time to time causes them to congregate once more and produce again a self or "I."

And here comes the rub to those of us who like to think ourselves immortal in the personality. This self or "I" is not the self or "I" which lived and died before. But because this "I" is the reflection or production of the same *skandhas,* it bears the characteristics of that past "I." Its course in Life, whether for weal or for woe, is determined by the energies infused into the *skandhas* by the preceding selves. And because one of these *skandhas* is memory, there has arisen the false idea of personal continuity.

Our task, teaches Lord Buddha, is to overcome this necessity of re-birth of the false self through the purification of the *skandhas*

which, when they lose their thirst for life, will cease to bind the soul. Incarnations such as Krishna, Lord Buddha, Jesus, and H.P.B., are the result of such renunciation as has led the soul to elect lives of conscious Service of Mankind. This is why so much emphasis is laid on the spiritual quality of Detachment or Viraga for all those who would tread the Path.

Is there, then, nothing permanent in man, in the Buddhistic conception, we may ask? Lord Buddha was loath to lay much stress on the assurance of continuity or survival. He knew the value of silence, and on this particular subject he practiced one of his most eloquent silences, explaining himself only to Ananda (as recounted in *The Key to Theosophy,* p. 81 fn.). The Buddha's teachings are full of apparent contradictions which to this day occupy the minds of Monks engrossed in doctrinal disputations. But it is very clear to those who have been able to penetrate into the metaphysical subtleties of the language used, that Buddhism does teach the existence and the persistence of an impersonal EGO, an immortal "I," over and above all that we know of as the self, and to which the reflection only of the *skandhas* of each of these reappearances attaches itself. In the language of the *Gita* this may be likened to that "Other Unmanifested" which, whether the manifestations are or are not, persists. This "Other Unmanifested" is the Parabrahman of Krishna's philosophy, "that which upon the dissolution of all things else is not destroyed" (Chapter VIII).

To the Hindu, the *Sutra-Atma,* or Thread Soul, which is said to hold together one's many lives as a string on which are strung so many pearls, is the reincarnating ego. It is from the thoughts and the tendencies indulged in on the part of this Soul that the *skandhas* are brought together. At death the spiritual essence or aroma of these *skandhas* alone remains to be absorbed by the Soul and built into faculties for a future birth. Therefore one's life well lived is a sowing of seeds for a harvest of future joy. His present trials are weeds sown in past births, and it is to his interest—by accepting without complaint whatever may be his lot in life—to exhaust these forces of evil, while he takes pains not to scatter more weed-seeds through wrong ways of living. But the little spark which so seldom gets a chance to shine here or to make its presence felt in these hectic lives—that spark goes on shining like a star, isolated, lonely, yet

held by some invisible Force to an equally invisible Centre beyond itself (the immortal "I" of the Buddhists). And that star will, at some far distant time, again attract to itself an earthly frame suited to its inner nature. There will be none of what we ordinarily call brain memory for the average man, in that new life, though an imperishable store-house preserves all our thoughts and words and deeds, our desires and our aversions, our loves, our hates of all the lives we ever lived. But the Key to this Storehouse of Soul Memory —the Alphabet necessary to read the records—is the possession of the Emancipated Soul alone. There is another memory, an unconscious memory (though some might not call it by that name), which takes the form of the assimilated *skandhas.* We call it *character* or *genius* and we recognize it in the form of tastes and natural propensities. We are, says the Hindu, as a river whose Source is not to be discovered—as a ray of Light whose Centre we shall never attain: "You will enter the Light, but you will never touch the Flame." Through our bodies, with which so many of us identify ourselves, flows the never-ceasing river of conditioned existence; through the Soul shines the inextinguishable Light.

Unlike his Western brother, the Indian does not live in the past —his eyes gazing from the back of his head. Nor does he strain anxiously to the morrow which he knows is in his hands to make or to mar today. "It is always Today," he says. "Tomorrow never comes."

Whether we choose the Buddhist or the Hindu metaphysic, or adopt their theosophical synthesis, the only strength we shall ever know lies in, and springs from, the well of our own hearts. When the necessity arises, the required vision will be found, and a Light which casts no shadow will shine from within to lighten our Way. "Be ye Lamps unto yourselves!" taught Lord Buddha. And in the *Upanishad* his Hindu brother finds this on which, in times of doubt or sorrow, we, too, may meditate with profit:

> Since there is nothing else than
> myself, of what am I afraid?
>
> I, indeed, am this creation for
> I emitted it all from myself.
>
> —*Brihadaranykopanishad*

STUDIES IN KARMA

Man, Nature, and Deserts

THAT geography in any real sense of the word, as the science of the surface of the earth, was "part of the mysteries in days of old," as H. P. Blavatsky declared and classical literature testifies, is clear to any earnest student of esoteric philosophy. That compendium of Kabalistic Theosophy, the *Zohar,* is quoted as saying "These secrets (of land and sea) were divulged *to the men of the secret science,* but not to the geographers" (*S.D.* II, 9). Certainly, in recent years the subject has widened in scope, until we find specialists dealing respectively with physical geography, biogeography (the animal side of environment), economic, and historical geography. But, if the aim of the study is to explain the interaction between Man and Place, it can be said that only a beginning has been made in these inquiries.

Not yet is it even recognized in scientific circles that part of any true geography must be the examination of the Continents "on which the four great Races, which preceded our *Adamic* Race, were born, lived, and died" (*S.D.* II, 6), mentioned as these are under varying names in the annals and scriptures of many nations. The occult basis of the geography of ancient times is clearly indicated in the following sentence from William Q. Judge's *The Ocean of Theosophy* (1893):

> Man is a great dynamo, making, storing, and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic.

What is true of material is true also of climate and man's influence upon it by his use and abuse of natural forces. In this connection, some recent observations of the science editor of the London *News Chronicle* (Mr. Ritchie Calder) on a trip which he undertook for UNESCO, and which took him 15,500 miles across deserts, are not without interest.

Mr. Aldous Huxley (following in this Professor Fairfield Osborn and Mr. William Vogt) has reminded us that nature is preparing a just and terrible revenge of war, famine, and pestilence, an effect of which our *hubris*—the insolent disregard of moral law and Nature's laws—is the sole cause. He affirms that man lives, for the most part, as a destructive parasite on this planet. And, in his recent work, *Themes and Variations* (1950), he relates the phenomenon to our ideas of progress:

> Industrialism is the systematic exploitation of wasting assets. In all too many cases, the thing we call progress is merely an acceleration in the rate of that exploitation. Such prosperity as we have known up to the present is the consequence of rapidly spending the planet's irreplaceable capital (p. 230).

What is not remembered so clearly by these writers who are bent upon warning us of the impending crisis of our civilization, attributed by them to growth in population combined with the decline in the production of food, is the recurring nature of the phenomenon. Drawing a distinction between what he calls the climate and the man-made deserts, Mr. Ritchie Calder calls attention to a historical parallel in the comparatively recent past:

> It is a trite textbook phrase that North Africa was once a granary of Greece and Rome, and Mesopotamia was a fabulously productive area. The men of the Eighth Army who fought their way from El Alamein to Tunis and who know the Libyan and Western Deserts might reasonably question these textbooks. And those who know the desolation that was once Sumeria and Babylon may be suspicious of the legends. Yet I found plenty of evidence of what had been and what could be again. Late one afternoon I stood on the hills above Carthage when the slanting rays of the sun produced a curious effect. They brought out in shadow, all over the landscape, outlines of Roman fields of nearly 2,000 years ago—neat geometrical squares. From Carthage I travelled into the desert hinterland of Tunisia and found in the waste lands the remains of Roman and Byzantine fortified farmhouses. These formed the circumference of a province and were at the same time its frontiers against the desert. With the experts I discovered again the olive and wine presses, the granaries, the wells and underground reservoirs—proof of one-time fertility in a land that is now dust. (*The Listener,* London, May 18, 1950.)

In *Isis Unveiled,* H. P. Blavatsky used a reference to Carthage (not the one supposed to have been built by the Phoenicians in the

ninth century BC; but the Carthage which, according to the Greek historian Appian, of about the second century AD., was standing as early as 1234 BC) in order to illustrate the truth of the doctrine of cycles. She quoted a writer in the *National Quarterly Review* as saying:

> The recent excavations made among the ruins of Carthage have brought to light traces of a civilization, a refinement of art and luxury, which must even have outshone that of ancient Rome; and when the fiat went forth, *Delenda est Carthago,* the mistress of the world well knew that she was about to destroy a greater than herself, for, while one empire swayed the world by force of arms alone, the other was the last and most perfect representative of a race who had, for centuries before Rome was dreamed of, directed the civilization, the learning, and intelligence of mankind (1, 520).

Obviously, cyclical changes cannot be ruled out altogether, and, even in the case of man-made deserts, a cyclical law would appear to be in operation. There were many karmic effects of "abandoning a philosophical and logical Pantheism," including the "prop for lazy man," *i.e.,* a Providence possessed of fatherly attributes. Not the least of these was the disturbance of the balance of Nature by the destructive and greedy propensities of unbalanced Man. Apart from wars, Mr. Ritchie Calder tells the story of the nomad and his goats, a simple illustration of how man, in the darkness of his ignorance, ceases to be a co-worker with Nature:

> Deserts are cold and there is a desperate need for fuel, for cooking, and for warmth; and that means using trees and shrubs. The forests and the vegetation which bound the earth, which acted as the umbrella against the rains which otherwise scour away the soil, and as a parasol against the sun which powders the soil into dust, and as a wind-break to check the winds which blow away the soil in blinding duststorms, have been cut down and burned as fuel. . . . What the fuel gatherers start, the goats finish. Nature, no matter how ill-used, always struggles to reassert itself, but the young shoot which rears its head will be devoured by the predatory goat, the trees will be stripped of their bark, and the goats will rear up and eat the leaves.

A great deal of research remains to be done for the purpose of applying and extending the theosophical philosophy in the matter of cyclic evolution and karma. From the recorded teachings we begin to see the close relationship between the One Universal Life

and the One Law which governs the world of being. But we have not yet fully realized the esoteric interpretation of this central doctrine of the many world faiths, as when karma (an effect-producing cause) becomes an unerring and impersonal "Law of Retribution" with far-reaching moral effects (*S.D.* I, 634). Certainly, both aspects of the Law are discernible in the phenomena of deserts, man-made or otherwise. History affords spectacle enough of this truth. In a review of Professor Fairfield Osborn's and Mr. William Vogt's books, a writer in the London *Times Literary Supplement* (March 5, 1949) remarked:

> The fall of Nineveh and Babylon and the annihilation, beneath desert sands, of the hanging gardens, or carefully terraced hills, were probably caused by nomadic tribes driven by hunger to attack this area of cultivation, with the result that the area passed out of existence as a food producer. The barbarian invasions and the collapse of North African civilization are two further instances of hunger driving men to war and of the destruction of fertile areas in the resultant chaos.

And now Mr. Ritchie Calder reminds us that when men start making deserts the results are spectacular and terrifying:

> In our own lifetime we have seen in the North American continent deserts produced in thirty years. When the dust from the dust-bowls of the Middle West blotted out the sun of New York at high noon, that was an omen to our day and generation. The deserts of North Africa and the Middle East are that same story writ large over the centuries. With my lunch in Baghdad I have eaten dust which was once the Garden of Eden caught up by the winds to envelop Baghdad in a gritty fog denser than a London pea-souper. I have seen in Tripolitania the results of sand-dunes on the march, moving on an irresistible front, slowly overwhelming a town, engulfing dwellings and crushing warehouses. I have seen in the Sahara what looked like bushes and what were in fact the crests of palm trees as tall as tenements which had been smothered by the sand. . . . The ancient civilizations knew how to deal with this. They had elaborate irrigation systems and methods of water control, but when the ancient empires collapsed, their man-made systems collapsed with them, and, in decay, the very methods which they had used speeded up the process. For example, the elaborate irrigation canals which criss-crossed Babylonia from Tigris to Euphrates, when they silted up, created marshes. The marshes harboured mosquitoes—Alexander the Great died of malaria beside

> the waters of Babylon. Malaria crippled the people so that they could not work. And the rich granary of the ancient world became a desert.

It is beginning to dawn upon even the most inveterate materialist, scientific or political, that the price of survival involves a painful change not only in man's behaviour, but also in his outlook, in his responsibilities and rights. The truth of the matter is that there is a natural cycle of life and death, and deserts have their own lesson to teach in this connection.

Two questions arise in face of the evidence adduced by Mr. Ritchie Calder and others as to diminishing resources. Why do the facts attract comparatively little attention, and what should be done about them? The answers usually given are to be found in the indifference of urban populations to what affects mankind and nature as a whole, and in the propaganda for a world government. Some would answer additionally to the first question that a good deal of indifference is due to the ignorant belief that science and technology can do anything, even prevent the disintegration of society that is bound to follow the exhaustion of natural resources. In fact, however, the true answers lie in another order of experience, that which follows the realization of "the *Unity of all in Nature, in its ultimate Essence,*" and of the fact that the course of Nature (including the human species)—"of the ever present and the ever-becoming Nature" —is "under the sway of KARMIC LAW" (*S.D.* II, 446). It is part of the purpose of the Theosophical Movement to aid in clarifying man's perceptions of these truths. As Maeterlinck has rightly said: "He who sees without loving is only straining his eyes in the darkness."

A STANDARD OF LIFE

Not a desire, but in obedience.
Not an idea which is not a sacred communication.
Not a word which is not a sovereign decree.
Not an act which is not a development and extension of the vivifying power of the *Word.*

—SAINT-MARTIN

YOUTH-COMPANIONS ASK—

KRISHNA *says that he represents "the silent repetition of sacred texts," and "among the wise of secret knowledge I am their silence." Yet should not the wise be best able to communicate their knowledge?*

May we not imagine that it is the wise men who have found that words are the most paradoxical and misleading means of communication, and that silence is the most precise and efficient? If we think of those in our own experience whom our hearts tell us to be truly wise, are they not silent, rather than gaudily brilliant in their discourse? This is because the true teacher has learned that the student must progress by his own light along the path to wisdom, and for the instructor to wave the flaming tapers of his own knowledge is somewhat of a distraction. The disciple seeks to know not just his teacher's mind, but his own heart.

In recent theosophical history, the example of Mr. Judge stands out as the teacher more eager to draw out others than to stand out himself. It was written of him that "he had the gift of words, but also the far greater gift of a sense of proportion, of a co-ordinating faculty which reduced those to their proper place, as mere tools or agents, attracting no attention to themselves." Mr. Judge was a firm believer in the power of thought, and so we may assume that his silence was not a mere emptiness, an interim between speeches, but that it was full of firmly directed thoughts. He himself wrote in another connection, "Words are of no use. I have sent thoughts, and those are useful, whether we are in the body or out of it." Again, he wrote to a friend, "Watch words; they are traps. Catch ideas, and I will understand by the context that you are not confined to the ordinary meanings."

Unless there exists an inner rapport between teacher and pupil, that "state of synchronous vibration," words are of no use; and if that state of unity does exist, few, if any, words are needed. We are too prone to consider instruction as what goes on in the schoolroom —a flow of words from the teacher to the class supposedly conveying a cargo of understanding and wisdom. Actually, the real instruction—and the only effective one—is that *inspiration* which impels us to seek a higher level of comprehension. Life is not a vast plateau

on which the water of knowledge spreads effortlessly to the farthest limits. It is a mountainous terrain of depths and heights that requires each mind to transport its own sustenance.

What would be the theosophical position in regard to the growing fear of A-bombs, and the safety measures, such as the "duck-and-drop" drill?

On any such matter, the "theosophical position" is one to be defined by each individual for himself. Fear of any kind is a personal reaction, and cannot be handled in the mass. However, from the theosophical viewpoint, fear of the A-bombs is no more or less to be deplored than any other kind of fear—though it is probable that theosophists are relatively immune to infection from this particular terror, their fears presenting themselves in more subtle guises.

The "duck-and-drop" drills presently practised with great fervor in some public schools are quite likely to be regarded as a foolish demonstration by those who do not propose to be herded into panic by the threat of atomic bombing, and if so, some may feel constrained to refuse to participate in what they regard as an essentially demeaning pastime. In such a case, there remains the important problem of how this position is to be taken—not with an attitude of assumed superiority because *we* are not afraid (for indubitably, if we are free from this fear, we are subject to others at different levels).

We could make something more than a personal position out of our refusal, if we could communicate some feeling of the idea of Karma, as it applies to this situation. For example, we may consider that if we had something to do with the formation and use of the atomic bomb (by acts of omission or of commission), then learning how to "duck-and-drop" is not going to help us avoid the karmic result of our participation. Again, someone might respond to the idea that we feel it less inimical to the real man within us to lose our body (even granting that "duck-and-drop" could possibly save us) than to lose self-respect by supporting a panic-breeding measure.

Mr. Judge writes in the LETTERS *that "if you can do no more than duty it will bring you to the goal." Now, we'll all agree that duty is important, but is it not a fact that success is dependent on knowledge and ability as much as on the purely ethical virtues which are developed through the performance of duty?*

How can we be so certain that the performance of duty brings with it only the development of "purely ethical virtues"—and is any virtue purely ethical? Unless a virtue brings with it a strength —from which the word derives—it is only a *seeming* virtue, an ornament which we wear to draw the admiration of our fellows.

As for duty, Mr. Judge is not saying that we are going to arrive at perfection by performing certain of our daily duties which confront us and which we cannot avoid. Perfection is not as accessible as all that! He says that *if* we can do no more than duty, it will bring us to the goal. This implies that we are to do all that we can toward the expansion of our faculties and abilities, but if we are not gifted as others are—intellectually or otherwise—we are not therefore to say we cannot reach the goal. It is not the performance of certain tasks which is meant, either, but the thought and the will to perform *any* necessary task which confronts us. The man who can order his days and lives on the basis of duty—what needs to be done, not for himself alone, but in a larger context and without personal predilection—fulfills Dharma, and is eventually "Karmaless."

Nor do we need to fear that one who succeeds in doing this may still lack the necessary intellectual embellishments. Even psychology, without recourse to the doctrine of the omniscient, pure and immortal soul, shows the large field of potential capacities man has to draw from, but of which he uses only a fraction. What keeps him from utilizing brain and personality to the full? We speak of our limited instruments, as if the fabric of the brain were to blame for our lack of mental power and concentration. But seldom does an *organic* condition constrict us—it is rather that finely-woven web of uncontrolled desires and urgings we have made and, through careless indulgence, entangled ourselves in.

It was said of Mr. Judge that he would walk on hot ploughshares from America to India to do his duty, and this dogged devotion alone can prevent us from being the helpless pawn of that destiny which "from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb." This is not the doctrine that all pleasures are sinful, but is simply stating the fact that whether the cords that bind us are silk or sackcloth, they must be cut. The man who holds firmly to his duty—*all* his duties—has grasped the only sword keen enough to cut himself free.

A PUZZLE IN "ESOTERIC BUDDHISM"

To the Editors of *Lucifer*

SINCE the two Editors repeatedly assert their willingness in their great impartiality to publish even "personal remarks" upon themselves (*Vide Luc.* No. 6, p. 432), I avail myself of the opportunity. Having read *Esoteric Buddhism* with much interest and general approval of the main drift of its teachings, I am anxious, with your kind permission, to formulate an objection to some points in Mr. Sinnett's view of Evolution which have completely staggered my friends and myself. They appear to upset once and for all the explanation of the origin of man propounded by that popular author. Mr. Sinnett has, however, so uniformly expressed his willingness to answer honest criticism that I may, perhaps, hope for assistance in solving this difficulty. Meanwhile, despite my favourable bias towards Theosophy, I must, perforce, express my conviction that one aspect of the Esoteric Doctrine—*supposing of course that Mr. Sinnett is to be regarded as absolutely authoritative on the point*—is opposed to Science. The point is one of fundamental importance as will be readily recognised by all—except, perhaps, by some too . . . . well, too admiring Theosophists.

In *Esoteric Buddhism* we are confronted with a general acceptance of Darwinism. Physical Man, in particular, is said to have been evolved from ape ancestors.

"Man, says the Darwinian, *was once an ape.* Quite true. But the ape known (?) to the Darwinian will never become a man—*i.e.,* the *form* will not change from generation to generation till the tail disappears and the hands turn into feet and so on . . . . if we go back far enough we come to a period at which there were no human forms ready developed on earth. *When spiritual monads, travelling on the earliest or lowest human level, were thus beginning to come round*

Note.—This article, originally published in *Lucifer,* May, 1888, is here reprinted for the first time. It forms part of the background for Mr. Judge's series on the Earth Chain of Globes and the Rounds and Races, reprinted in Theosophy between December, 1949, and May, 1950. As in the "Mars and Mercury" controversy, so in the present instance, the technical side of the discussion is secondary, the primary issue being the "authorship" of H. P. Blavatsky's teachings. A further portion of the discussion will be taken up in a later issue.—Eds. Theosophy.

[the Planetary chain to this globe] *their onward pressure in a world at that time containing none but animal forms provoked the improvement of the highest of these into the required form—the much talked of missing link.*" (*Esoteric Buddhism,* 5th ed. pp. 42-3.)

And again:—

"The mineral kingdom will no more develop the vegetable kingdom . . . until it receives an impulse from without, than *the earth was able to develop man from the ape* till it received an impulse from without." (*Ibid.,* p. 48.)

The theory here broached is to the effect that the development of the ape into man was brought about by the incarnation of Human Egos from the last planet in the septenary chain of globes. I may here remark that in referring to our supposed animal progenitors as the apes "known" to the Darwinian, Mr. Sinnett exceeds in audacity the boldest Evolutionist. For this hypothetical creature is not known at all, being conspicuous by its absence from any deposits yet explored. This, however, is a minor point. The real indictment to which I have been leading up is to follow.

We are told that occultists divide the term of Human existence on this planet into seven great Race Periods. At the present time the 5th of these races, the Aryan, is in the ascendant, while the 4th is still represented by teeming populaces. The 3rd is almost extinct. Now on page 64 of *Esoteric Buddhism* we are told regarding the 4th Race men that:—

"*In the Eocene Age,* even in its very first part, *the great cycle of the Fourth Race Men, the Atlanteans, had already reached its highest point.*"

Here, then, is a distinct landmark in the Esoteric Chronology pointed out to us. Summarizing these dates we find ourselves confronted with the following propositions:

(1) Humanity was developed physically from the apes.

(2) The 4th Race reached its prime at the *commencement* of Eocene Age of Geology.

(3) The *three first Races* (1st, 2nd, and 3rd) must therefore have antedated the Eocene Age by an enormous extent of time, even if we allow a much shorter period for their development than for the 4th and 5th. The 1st race, in fact, must have preceded the Tertiary Period by several millions of years.

(4) This *pre-Tertiary 1st Race* was therefore derived from a *still earlier ape stock.*

At this point the fabric of theory collapses. Is it necessary to say that Science has been *unable to find a trace of an anthropoid ape previous to the relatively late Miocene Age?* Now the Eocene precede the Miocene rocks, and the 1st Race, as already shown, must have antedated even the era of the Eocene; it must have stretched far back into that dim and distant past when the chalk cliffs of the Secondary period were deposited! How then can Mr. Sinnett claim his views of Human Evolution as merely "complementary" to Darwin's, when he binds himself to a chronology compared with the duration of which the Evolutionist one sinks into insignificance? Palaeontologists unanimously refuse to admit the existence of the higher apes previous to the Tertiary Period, and Darwin would have smiled at the notion. As a matter of fact, only the *very lowest* mammaliana had made their appearance before the Eocene strata were formed. This is the view of the Science to which Mr. Sinnett invites us to bow with reverence. Apparently he has been unconsciously nursing a viper in his bosom, for the same Science now "turns and strikes him." I ask, HOW THEN WAS THE 1ST RACE EVOLVED FROM APES AEONS OF YEARS BEFORE SUCH EXISTED? If Mr. Sinnett will kindly return a satisfactory answer to this query, he will have largely contributed to relieve the intellectual difficulties in the way of— AN AGNOSTIC STUDENT OF THEOSOPHY

April 20th, Aberdeen

EDITOR'S NOTE.—The above letter is an arraignment either of the Esoteric Doctrine or of its expounders. Now the doctrine itself is unassailable, though its expounders may often make mistakes in their presentation of it; particularly when, as in the case of the author of *Esoteric Buddhism,* the writer was only partially informed upon the subjects he treats of.

Leaving the author of *Esoteric Buddhism* to answer the criticism for himself, one of the editors of *Lucifer,* as a person indirectly concerned with the production of the said work, begs the privilege of saying a few words upon the subject. It was as a special favour to herself that the teachings contained in Mr. Sinnett's volume were

first begun; she was the only one of the party concerned with these studies who had received for a series of years instruction in them. Therefore no one can know better than herself what was, or was not, meant in such or another tenet of this particular doctrine.

Our correspondent should bear in mind therefore, that:

(a) At the time of the publication of *Esoteric Buddhism* (*Budhism** would be more correct) the available Occult data were comparatively scanty in its author's hands. Otherwise, he would not have seemed to derive man from the ape—a theory absurd and *impossible* in the sight of the MASTERS.

(b) Only a tentative effort was being cautiously made to test the readiness of the public to assimilate the elements of Esoteric philosophy.

For Mr. Sinnett was left largely to his own resources and speculations and very naturally followed the bend of his own mind, which, though greatly favoring esoteric philosophy, was, nevertheless, decidedly biassed by modern science. Consequently, the revelations then broached were purposely designed to rather afford a bird's-eye view of the doctrine than to render a detailed treatment of any special problem possible. The teachings were not given at first with the object of publication. No regular systematic teaching was ever contemplated, nor could it be so given to a layman; therefore that teaching consisted of detached bits of information in the shape of answers in private letters to questions offered upon most varied subjects, on Cosmogony and Psychology, Theogony and Anthropology, and so on. Moreover, more queries were left without any reply and full explanation refused—as the latter belong to the mysteries of Eastern Initiation—than there were problems solved. This has, subsequently, proved a very wise policy. It is not at this stage of absolute materialism on the one hand, of cautious agnosticism on the other, and of fluctuating uncertainty as regards

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**Budhism* would mean "Wisdom," from *Budha* "a sage," "a wise man," and the *imperative verb "Budhyadhwan"* "Know," and *Buddhism* is the religious philosophy of Gautama, the Buddha. As Dr. H. H. Wilson very truly remarks in his translation of Vishnu Purana, "Much erroneous speculation has originated in confounding Budha, the son of Soma (the Moon) and the regent of the planet Mercury—'he who knows,' 'the intelligent,'—with Buddha, any deified (?) mortal, or 'he by whom truth is known,' or as individually applicable, Gautama or Sakya, Son of the Raja Suddhodana. The two characters have nothing in common; and the names are identical, only when one or other is misspelt." "Budhism" has preceded *Buddhism* by long ages and is pre-Vedic.

almost every individual speculation among the most eminent men of Science, that *the full* revelation of the archaic scheme of anthropology would be advisable. In the days of Pythagoras the heliocentric system was a mystery taught only in the silence and secrecy of the inner Temples; and Socrates was put to death for divulging it, under the inspiration of his DAIMON. Now-a-days, the revealers of systems which clash with religion or science are not put to physical death, but they are slowly tortured to their dying hour with open calumny and secret persecutions, when ridicule proves to be of no avail. Thus, a full statement of even an abridged and hardly defined *Esoteric Buddhism* would do more harm than good. Only *certain portions* of it can be given, and they will be given very soon.

Nevertheless, as our critic readily admits, all these difficulties notwithstanding, Mr. Sinnett has produced a most interesting and valuable work. That, in his too exaggerated respect and admiration for modern science, he seems to have somewhat materialized the teachings is what every metaphysician will admit. But it is also true, that the writer of *Esoteric Buddhism* would be the last man to claim any more "*authoritative* character" for his book, than what is given to it by the few verbatim quotations from the teachings of a Master, more particularly when treating of such moot questions as that of Evolution. The point on which his critic lays such stress—the incompatibility of the statements made in his work as to the origin of Man on this planet—certainly invalidates Mr. Sinnett's attempted reconciliation (if it is such) of the Darwinian and Esoteric Schemes of human evolution. But at this every true Theosophist, who expects no recognition of the truths he believes in at present, but feels sure of their subsequent triumph at a future day, can only rejoice. Scientific theories or rather *conjectures* are really too materialistic to be reconciled with "*Esoteric Buddhism.*"

As the whole problem, however, is one of great complexity, it would be out of the question to do any justice to it in the space of a brief note. The "Buddhism" of the archaic, *prehistoric* ages is not a subject that can be disposed of in a single little volume. Suffice it to say that the larger portion of the coming *Secret Doctrine* is devoted to the elucidation of the true esoteric views as to Man's origin and social development—hardly mentioned in *Esoteric Buddhism.* And to this source we must be permitted to refer the inquirer.

UNIVERSAL EVOLUTION

II

BUT what, now, of the individual beings in the Universe? How is their place, each one, explained? The "Secret Doctrine teaches:—The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul . . . through the Cycle of Incarnation . . . in accordance with Cyclic and Karmic law, during the whole term." And as further clarification of this outlined tide of evolution, a threefold division is made: "These three [schemes of evolution] are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY. (1) The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—(2) The Intellectual, represented by the Manasa-Dhyanis . . . the givers of 'intelligence and consciousness' to man and: —(3) The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concreted the present physical body. . . . Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or 'Logoi.' Each is represented in the constitution of man . . ." (1, 181).

The foregoing shows Man as being an epitome of the Universe, every principle of the latter having in him its corollary. Humanity "develops fully only in the Fourth—our present Round. Up to this fourth Life-Cycle, it is referred to as 'humanity' only for lack of a more appropriate term. . . . [That which becomes man] passes through all the forms and kingdoms during the first Round and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races, MAN is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man*. . . . During the three Rounds to come, Hu-

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NOTE.—This concludes the article begun in last month's THEOSOPHY—a study correlating various passages from H. P. Blavatsky's *Secret Doctrine* on the general theme of cosmic and human evolution.—Eds.

manity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Chohanic Host. Man tends to become *a* God and then—GOD, like every other atom in the Universe" (I, 159).

The latter paragraph outlines Man's past and future destiny, while the previous one indicates *how* he must accomplish it, that is, through personal effort and merit. Whence arises his pivotal position in this scheme of Evolution? Mahat, or Universal Mind, "has several aspects, just as the *logos* has. *Mahat* is called the Lord, in the *Primary* Creation, and is, in this sense, Universal Cognition or *Thought Divine;* but, 'That Mahat which was first produced is (afterwards) called *Ego-ism,* when it is born as "I" '. . . . 'when Mahat develops into the feeling of Self-Consciousness . . .' means when *Mahat* is transformed into the human *Manas* . . ." (I, 75).

Hence Man is self-conscious; he can, when he will, recognize the grand plan of Life and act accordingly. Manas is Thought; Thought has for its Brother-Son, Fohat, who in turn compels Matter to conform to the Ideas held. Man therefore is a Creator—on all planes —though what he creates depends upon the ideas held, true or erroneous. Manas, or Mind, "is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling" (I, 38). Mind typifies the human man; it is our field of experience, as well as the "tool" whereby changes are effected. As the God-Man, the human being is spoken of thus: "Pymander, the 'Thought Divine' personified, says: The Light is me, I am the Nous (the mind or Manu), I am thy God. . . . I am the germ of thought, the resplendent *Word,* the *Son* of God. All that thus sees and hears in thee is the *Verbum* of the Master, it is the Thought *(Mahat)* which is God, the Father" (I, 74).

But "Mahat, with the Occultists, . . . is a phantasm reflected from the Absolute NIRGUNA," which is Parabrahm, the one reality, "devoid of attributes and qualities" (I, 62). This leads us to take up the subject of Maya, as discussed on pages 39 and 40, Volume I. From the limitations of physical consciousness there analyzed, it follows that Mind must not only see itself, but see that which is behind itself, in order that it may rest upon Reality, and not be subject to change. This, if it is to become "God," which is indicated as the destiny of man as well as every other atom in the Universe; or, in

order to reach Nirvana. Nirvana is not annihilation; it is "*absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. . . . Nor is the individuality—*nor even the essence of the personality,* if any be left behind—lost, because re-absorbed. For, however limitless . . . the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity" (I, 266).

By what means, then, is the being in the limitless fields of existence to find his way home? The great doctrine of Paranishpanna contains the key to this natural query. The first three pages of commentary on Stanza II (I, 53-5) disclose the distant reaches of self-analyzing consciousness, through which absolute truth *(paramartha)* is perceived. One sentence must suffice to represent the line of thought: "It is only 'with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe),' that one gets rid of personal existence, merging into, becoming one with, the Absolute, and continuing in full possession of Paramartha" (I, 54). We thus sense some of the implications of H.P.B.'s remark that "The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology."

The Vishnu Purana speaks of the "unevolved cause," named *Pradhana,* or original base, which H.P.B. identifies as Alaya. Pradhana is "that which is eternal, and which at once is (or comprehends) what is and what is not, or is mere process" (I, 50). What is, and what is mere process: the key to what is Real seems to rest in this idea. The ESSENCE shadows forth itself, experiences, and gathers all into itself; the shadowing forth is mere process, but is mistaken for reality. The full Adept has overcome this illusion, for Alaya "has a double and even a triple meaning. . . . Alaya is both the Universal Soul (Anima Mundi) and the Self of a progressed adept. 'He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence' " (I, 49).

The Adept *lives;* that is, he remains in the scene of Life, in order to aid onward the less progressed Monads of all degrees, whom he sees to be himself in the highest sense. He knows the ultimate one-

ness of All in the absolute (unmanifested) sense, but also the oneness of all in the temporary, manifested, drama of Existence. And he stays on the field to aid, thus imitating the Divine Essence itself, which will not withdraw until the end of the period when all will be reabsorbed for the long Rest. He is Anupadaka, parentless: "the 'Manushi (or human) Buddhas' . . . are also designated 'Anupadaka,' once that their whole personality is merged in their compound sixth and seventh principles—or Atma-Buddhi, and that they have become the 'diamond-souled,' . . . the full Mahatmas" (I, 52).

Thus the full swing of a period of evolution has turned its course, and returned to Absolute Being, which to us is Non-Being in our finite minds, and the full (relatively) glory of the unknown Deity has shown and come to fruition in the Perfected Being. Such are our instructors, who have given us a portion of the Wisdom, plus their help, and, since "even every Soul-endowed man is an Anupadaka in a latent state" (I, 52), "who is bold enough to say that the *divine Egos* of our mankind—at least the elect out of the multitudes passing on to other spheres—*will not become in their turn* the 'divine' instructors of a new mankind generated by them on a new globe, called to life and activity by the disembodied 'principles' of our Earth?" (I, 309.)

The hot and tumultuous activity of "Life" ceases; the diameters, the point and plane of the circle disappear, and all is again ONE, which, for all the manifested "seeming," it had never really ceased to be.

The Perceiver and Its States

We are more than any of the states we enter into. Even if we imagine that we have reached, or can reach, the highest state of intelligence and action—that which we call the divine—it is *we* who enter it. So an understanding of the states into which we go cannot be had until we recognize that there is That in us which goes through them all; then we must try to understand what that something is, and in this endeavor begin right where we now are. What do we find, then? That we are a *continuing identity.*

—Robert Crosbie

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

THE first portion of Chapter Twelve raises and cleverly fails to answer a very interesting question. Arjuna begins the discourse by asking: "Among those of thy devotees who always thus worship thee, which take the better way, those who worship the indivisible and unmanifested, or those who serve thee as thou now art?"

We may distinguish two broad categories of those who seek the moral life, or, as we may sometimes term it, "Devotion." The records of history, as well as our own personal experience among our acquaintances, indicate that some who seek to live a Higher Life strive to serve Noble Personages, while others strive to serve Noble Ideas. At their extremes, representatives of these two types of persons speak almost diametrically opposed languages. The man whose devotion is directed towards abstract ideas and ideals is apt to be either impatient or contemptuous of those who are chiefly propelled by a "special feeling" for the greatness or holiness of a Teacher. Devotees of the first type are not often renowned for their ability to reason and discuss. They cleave to that inward truth which their faith represents to them, and are concerned with neither facts, appearances, philosophical convictions, nor historical evidence. On the other hand, "those who worship the indivisible and unmanifested" may seem to their heart-doctrine-impelled contemporaries to be lacking in human warmth—to be intellectuals, for whom truth is a series of fine distinctions and lengthy arguments, rather than a steady flow of compassion.

Krishna's equivocal reply to Arjuna simply says that both of these ways are movements *towards* ultimate worship of the Supreme Spirit—and both ways, he might have added, are strewn with peculiar obstacles and pitfalls. The man who devotes himself to Personages, however exalted, is never closer than one remove from truth, being content to find its demonstration in the nature of one or several "exalted beings." Yet Buddha, Jesus, and H. P. Blavatsky all saw *their* truths at first hand, impersonally, *as principles*. In fact, those

whose lives and natures bespeak this direct and impersonal communication with psychological and philosophical verity become a focus of attraction for devout natures. Devout persons do not venerate each other, but rather choose men of original inspiration. Personality-worshipers often make fetishes of those who are *not* personality-worshipers and, as all fetishes are temporary, we may expect to see frequent changes of these objects of religious affection. An overly-emotional approach will lead all but the men of perfect virtue to vacillate, as, from time to time, they find new persons to venerate.

Yet those who attempt to become "independent philosophers" before they have sufficiently fulfilled their obligations to their fellows can also easily become misguided. An unjustified faith in one's own capacity "to solve all problems unaided" can be as dangerous as a lack of sufficient confidence. The one approach, imperfectly undertaken, leads to self-gratulation and delusion; the other, to emotional and mental dependence. H. P. Blavatsky's "Follow not me nor my path, but the path I show" is one of the most signal mantrams ever established, for it indicates that all disciples must mingle, with their humility in the face of a greater wisdom, the determination to know and think for themselves. We need many mantrams of this nature, for independent courage and integrity are rare, and "with difficulty attained by corporeal beings." The comparatively easy worship of form—any form, even the personality of a great teacher—requires fewer of those difficult, meditative searchings for truth we must all undertake, while the simpler course ("by doing works for me thou shalt attain perfection") may allow the devotee to remain serene and untroubled for a very long time—perhaps too long—bent on accomplishing "works of merit."

For many, it seems—and this view is expressed also in the *Dhammapada*—that the worship of a noble person is a protection and a guidance. In the company of a great teacher, following respectfully his suggestions, we skirt much dangerous terrain which might otherwise cause us to founder or fall. Eventually, however, all men must assume the responsibility of leading some procession, however humble, all by themselves. And, since the terrain is never the same from life to life, or from experience to experience, we will not always be able to progress by a series of "avoidances," but must ourselves

learn how to refer to the guide-book our teachers provide. The conventional, though not the *true* "Eastern Occultism," it has sometimes been noted, is at variance with the new current of synthesis supplied by H. P. Blavatsky in the West, in that the worship of tradition, compliance, submission, resignation, and almost-unthinking devotion, do not sufficiently develop the creative centers of Manas. Yet unless men are ready to find a clear and true light revealed by their own *developed spiritual intuitions,* the simple course of an unqualified agreement with everything the Teacher says, may, temporarily, be a beneficent safeguard.

Western Theosophists of the last century, after a brief initial period of awe in the presence of H.P.B., too often turned to dreams of their own philosophical eminence, with the result that during the span of but a few short years, innumerable members of the original Theosophical Society set up personal "schools." In such cases, dependence upon "second-hand" guidance and wisdom was merely re-introduced, *at a lower level*—when these proud "independent" spirits showed a penchant for basking in the light of their own pupils' adulation. Adulation of H.P.B., on the other hand, was always rewarding, however imperfect it might be from the standpoint of the potential, ultimate development of the soul. Adulation of would-be prophets who have not yet themselves learned sufficient humility to follow consistently *any leader, or any philosophy,* simply led to additional divisions among T. S. members, and to further loss of clarity in philosophical thinking.

Probably all men are, at different periods of their lives, or at least at different moments, both "unthinking devotees" and aloof abstractionists. The great Theosophists, we know, have always resisted the temptation to live in a self-enclosed world of intellect: they accomplish much more than the perfection of word-symbols with which the issues of life may be theoretically represented. They have dealt compassionately and understandingly with *human beings,* at all levels, feeling directly their natures and problems. Also, they have never lost sight of their own teacher's integral relationship with the philosophy. For those who seek to establish the validity of the claim that H. P. Blavatsky and William Q. Judge were both genuine messengers of a higher wisdom (without recourse to any special historical interpretations of their efforts) these considerations should

be helpful. Further, independent and resourceful as both these beings were—unafraid of public disdain, just as they were unaffected by acclaim—they nonetheless approached all associations with their own students in an attitude of sharing and consultation on all matters of joint concern.

Since one of the fundamental facts of human evolution is the existence of worthy teachers, who under karma are able to be our mentors, a constancy of respect and devotion is a prerequisite for preserving such truth. Without this respect, our perceptions will never be entirely clear, since our minds gravitate either to expectation of the best and noblest, or expectation of errors and inadequacies, and we cannot awaken our own spiritual intuitions unless we know that true teachers and great men are eternal facts of nature.

In the previous chapter, entitled "Vision of the Divine Form as Including all Forms," Krishna summarizes thus: "I am to be approached and seen and known in truth by means of that devotion which has me alone as the object." We are to know great beings, then, *in truth,* and we only know them in a full sense when we ourselves are able to see the truth embodied by their sayings, deeds or motivations—when we learn to think with the impersonal breadth that is theirs. Devotion to personages, perhaps, carries us no further than does a devotion to intellectual abstractions. The former, of itself, can lead to an endlessly revolving process as we fasten our admiration upon this or another person, while the latter, unmodified by compassion, can only buy the prize of intellectual brilliance with a too-costly separation from the aspirations, hopes and needs of one's fellow beings.

Independent Loyalty

I advised _____ to do her part to lessen the constant bringing forward of the name of H.P.B., instead of independent thought on Theosophy. It is no proof of loyalty, and it gives rise to much of the foolish talk of our dogmatism. You will understand, and may be able to influence some to a more moderate though firm attitude that will not lessen their loyalty and devotion. One good point is that the true chela does not talk much of his Master and often does not refer to that Master's existence. —William Q. Judge

ON THE LOOKOUT

The Tomb of Genghis Khan

Just over 800 years ago there was born the Mongolian Alexander, Genghis Khan (1155-1227), who created an empire stretching from the China Sea to the Dnieper River. The decay of the Mongol Empire began in the sixteenth century. In the following century the Eastern Mongols accepted Chinese rule, and the former Asiatic territory of the Mongols (by the middle of the thirteenth century they had pressed as far west as Silesia, Poland, and Hungary) was eventually divided between China and Russia. *Isis Unveiled* (I, 598-9) records a local tradition to the effect that the tomb of the great empire-builder still exists near Lake Tabasun Nor, and that "After three more centuries he will awake and lead his people to new victories and another harvest of glory." H. P. Blavatsky affirmed the existence of the tomb. This and other traditions of Asiatic origin will have their own interest for those theosophical students who watch the contemporary resurgence of nationalism in the East, and who know that all this is but the settling of karma between the nations, foreshadowing a far deeper renaissance—one in which Asiatic psychology will eventually afford a secure basis upon which Western Nations may develop a needed religious philosophy.

The Dispersal of the Kalmucks

Now comes news that builds a bridge over the centuries that have elapsed since the collapse of Genghis Khan's empire caused the dispersal of the Kalmucks. Paraguay has agreed with the International Refugee Organization to open its doors to 700 Kalmuck refugees now in camps in Germany. This brings to an end for these people almost five centuries of stateless existence. In a fertile valley about 9,000 acres are to be divided among the refugees:

> The story of the dispersement of the Kalmucks is surpassed only by that of the Jews. After the death of Batu, grandson of Genghis Khan, the Kalmucks first sought refuge in the Altai mountains of Asia and later moved to Russia between the Volga and the Don, where they bred the world-famous horses of the Cossacks. (London *Times,* Sept. 8, 1950.)

The 700 refugees who are now to find a home in Paraguay are but a handful of the 20,000 Kalmucks whom the Russians have tried unsuccessfully for twenty years to incorporate in the Soviet system. In 1943 the Kalmuck Republic was "liquidated." The population was deported to Siberia, and nothing has been heard of them since. The *Times* refers to these Kalmucks as Buddhists; but we are told by H. P. Blavatsky that their traditions go back to legends which describe earlier creations than our present races: "Their *Shamans,* they think, occasionally enjoy the divine powers originally possessed by all human beings" (*Isis* I, 3). She further states that what is now generally known of Shamanism is very little; "and that has been perverted, like the rest of the non-Christian religions. . . . The true Shamanism—striking features of which prevailed in India in the days of Megasthenes (300 B.C.)—can no more be judged by its degenerated scions among the Shamans of Siberia, than the religion of Gautama-Buddha can be interpreted by the fetishism of some of his followers in Siam and Burmah" (*Isis* II, 615-6).

A Stateless People

The fact mentioned by H. P. Blavatsky (*Isis* II, 624) that Russians then resident in Siberia "are firmly convinced of the 'supernatural' powers of the Shamans" does not exculpate the Russian rulers, past and present, from their responsibility for causing the Kalmucks to become a stateless people. The *Times* correspondent already quoted summarizes their history:

> Having been ill-treated by Catherine the Great and Peter the Great in 1771 a vast horde of Kalmucks assembled on the east bank of the Volga with their flocks and herds, after burning their villages, and set off to return to China. But barely a third of the 300,000 who set out crossed the Chinese frontier; for many years their path could be traced through desert and steppe by the skeletons of the fallen. But the Kalmucks of the western Volga were prevented by floods from taking part in the exodus, and they became a stateless people within the Russian State. At the time of the Russian Revolution their descendants fought with the White armies against the Communists. After their defeat they were scattered in Bulgaria, Czechoslovakia, France, and Yugoslavia. Strangely enough, it was the Nazis who reunited these remnants of the Kalmucks. As each European country was conquered its Kalmuck residents were always deported for forced labour in Germany.

PERSONALITY AND DISEASE

An interesting corollary to the concept of treating the *person* rather than his disease (see "Theosophist Unaware," elsewhere in this issue) occurs in an article by Bruce Bliven in the November *McCall's* entitled, "Your Personality Predicts Your Disease." The article publicizes the work done in psychosomatic research by Drs. Flanders Dunbar, E. Weiss, O. S. English, Carl Binger, and particularly that of Edwin F. Gildea. Starting from the well-known fact that emotions of anger and fear commonly cause such physical effects as increased heartbeat and respiration rate, perspiration, trembling and nausea, doctors are commencing to realize that a large number of serious chronic diseases owe their existence to deep-seated and long-lasting personality traits. (This theory is allied, of course, to Hahnemann's doctrine of the "mentals.") Various types of heart disease, asthma, arthritis, ulcers, colitis, menstrual difficulties, eczema and hyperthyroidism are a few of the "psychosomatic" diseases thus identified.

Mr. Bliven rehearses some of the personality types, giving the physical disease which is most commonly associated with them. For instance—

> Suppose you are a hard worker, loyal, faithful, always doing your best to please and get along peacefully with others. You are never so happy as when you have a difficult job to do. . . . You hate change and have planned your life years in advance. In company you are jolly and full of fun, keeping everybody in stitches. Yet there is something aloof about you too. People say you are "hard to know." You take pretty good care of your health—in fact, you are a little on the hypochondriac side, except that you probably overdo cocktails, cigarettes and coffee. . . .
>
> If this is your type you are likely, especially after the age of 50, to develop one of several types of heart disease, a malfunctioning of the heart itself or a restricted flow of blood through the circulatory system.

"UNCONSCIOUS" FIXATIONS

Other types of personality are mentioned: the person who is morbidly pessimistic about the future, likely to give up under difficult or discouraging circumstances is a type given to ulcerative

colitis; the lonely person with feelings of frustration which he cannot express to anyone—asthma; the person who delights in doing things for others, who will "work his fingers to the bone" for family or employer and never complain, even though he thinks people *might* be more grateful—rheumatoid arthritis. Mr. Bliven's advice is that people with these or other emotional tensions (and who is without some of them?) should combine work on the physical condition *and* on the psychological attitude—on the latter, if possible, before the physical condition has time to mature.

The missing link in this case is that to be able to "diagnose" one's personality traits and failings correctly requires a kind of self-study which is more or less unknown in these days. The diseases mentioned spring from an *unconscious* fixation of the person's mind in some portion of his desire nature, and to recognize and eradicate this undesirable "fascination," the man must see himself apart from and beyond the kama-manasic instrument he uses. For hints on the occult physical effects of emotions such as fear, vanity, and anger, readers may be referred to Wm. Q. Judge's "Culture of Concentration," where he traces the impact of these emotions on the ethereal astral body which "interpenetrates the physical body as the fibers of the mango are spread through every portion of that fruit's pulp." It is the theosophical teaching that this invisible physical body is the medium through which the mind influences the mechanism of the outer physical shell—and since the astral body is not yet a "scientific" fact, this process remains a mystery to science.

T. B. and Schizophrenia

Another link in the chain of evidence of the psychic origin and mental concomitants of physical disease is provided in a recent study by psychologists at Tulane University, directed by Dr. Irving A. Fosberg, who demonstrated (New York *Times,* July 10, 1950) that there is a "striking similarity" in personality patterns of patients suffering from tuberculosis and from schizophrenia, while in a new novel entitled simply *98.6,* Leon Z. Surmelian traces the cure of a young tubercular as not dependent merely on medical care and physical rest, but ultimately necessitating a change in the patient's personality, a harmonizing of the previously conflicting elements of body, mind, and soul.

With each advance of the science of psychosomatic medicine, there is provided increasing justification for the remark of H. P. Blavatsky (perhaps too often considered to be a rhetorical generalization) that two-thirds of man's ills are the result of his imagination and fears. This has been sometimes taken as supporting the view of Christian Scientists, that evil has no real existence, but is the product of errant fancy, yet a study of the treatment of imagination in Mr. Judge's *Ocean of Theosophy* puts H. P. Blavatsky's statement in an entirely different category. Among the powers of the mind, Mr. Judge places Imagination as the "king faculty," the "image-making power" by which the mind "causes to evolve in the Astral substance an actual image or form which may be then used in the same way as an iron moulder uses a mould of sand for the molten iron."

ARCHITECTURE AND MYSTICISM

In a reference to Vitruvius Pollio, an architect of the first century B.C., H. P. Blavatsky mentioned that the rules of proportion contained in his works *(De Architectura)* "are those *taught anciently at initiations.*" Few are likely to dispute her suggestion that modern architecture "superadded enough empirical innovations to destroy those just proportions." The fact is that we do not any longer understand "the *deep esoteric significance hidden in every rule and law of proportion*" (*S.D.* I, 208 fn.). Here and there, however, we do find in contemporary literature an appreciation of some element in architecture more permanent than reliance on pure form, such as Ruskin charged (mistakenly, it is now thought) against Renaissance architecture.

In more than one direction it was too readily assumed that the neo-classical revivals should be condemned because they embodied a revolt against medieval Christianity. But the transcendental idea in architecture, as in thought, is not to be confined within the self-imposed limitations of ecclesiastical theology. And it is certain that the movement represented by the neo-classical features of Renaissance architecture could never have commanded such vitality if (as has been too hastily assumed) it had not been informed with its own mystical feeling. It will be remembered that Jacob Burckhardt, the Swiss historian, at the close of his famous work, *Civilization of the Renaissance,* wrote: "While the men of the Middle Ages

looked on the world as a vale of tears," the Renaissance Platonists saw "that the visible world was created by God in love, that it is a copy of a pattern preexisting in Him. . . ."

The Vision of Renaissance Man

To interpret the architecture of the Renaissance as an expression of this new vision is the task essayed, with much erudition, by Dr. Rudolf Wittkower in his recently published *Architectural Principles in the Age of Humanism* (London, 1950). He concerns himself chiefly with two manifestations of Renaissance mysticism—the "centralized" Church, and the use of harmonic proportions. Instead of taking over from the Middle Ages the conventional long-naved plan in the shape of a Latin cross, the architects of the Renaissance —men like Leonardo, Bramante, Raphael, and Palladio—established the idea that the proper shape for a church was a circle or a square. Even where a cruciform church was designed, as in Bramante's original plan for St. Peter's in Rome, the Greek cross was chosen, falling naturally into the limits of a square, and governed by the great circular dome over the crossing. To what are we to attribute this defiance of a hitherto fixed tradition of the Christian church? Dr. Wittkower gives his answer by saying that while medieval man was obsessed by the image of a Saviour expiating the sins of mankind upon the Cross, Renaissance man saw the Christ as the "essence of perfection and harmony," the centre of the universe.

The Circle and the Cross

We may be grateful to Dr. Wittkower for his interpretation of Renaissance thought on this subject, and, at the same time, appreciate the fuller teaching in *Isis Unveiled* and *The Secret Doctrine* which demonstrates the identity of symbols and their esoteric meaning all over the world. After all, Renaissance Italy was not without its students of the esoteric philosophy (men like Picus Mirandola), and it would be puerile to suppose that they were ignorant of some of the implications of the teaching of the divine Unity symbolized by the circle, of the mundane cross within the circle indicating the origin of human life, or of that philosophical cross about which H. P. Blavatsky wrote:

> The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth,

> which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY (*Isis* I, 508, *S.D.* II, 556).

It would be too much to expect, in this day and age, that "the spirit of the mystic doctrines taught by the old philosophers" should be fully comprehended, though Max Müller was able to point out in *Theosophy or Psychological Religion* (1893) the identity of Platonic and Vedantic mysticism and where these differed from conventional forms of mystical philosophy. The Vedanta-philosophers (he wrote) "always cling to the conviction that the Divine has never been really absent from the human soul, that it always is there, though covered by darkness or Nescience, and that, as soon as that darkness or that Nescience is removed, the soul is once more and in its own right what it always has been; it is, it does not become Brahman" (pp. 284-5, fifth ed. 1903). Renaissance thought, expressing itself in the architecture of the period, reflected this mysticism of the East.

THE "CIRCLE" OF PERFECTION

A reviewer of Dr. Wittkower's book in the London *Times Literary Supplement* (May 26, 1950), mentions also that the Chinese character for "round" (yüan) can mean "perfection" as well. Dr. Wittkower does not say whether he thinks the notion came from China; but it is clear from the evidence available that the neo-Platonists followed in the true tradition by seeing the circle as the symbol of Divine perfection. Because of this, scores of circular or square churches were built during the sixteenth century, culminating in Raphael's exquisite S. Eglio degli Orefici in Rome. As to the neo-Classicists' use of harmonic proportions, the reviewer goes on to say:

> Anyone who has had the good fortune to live in a house by Palladio, or who is familiar with the music of Monteverde, will have been struck by the extraordinary assurance, amounting almost to an indifference to mortal opinion, which seems to isolate the work of both masters from the common stuff of life.

In this, too, as with the Cross and the Circle, we may discern the detachment inherent in a conception of Universal Law operating in all fields of human activity—the very Alpha and Omega of any true mysticism. The New Learning of the Renaissance saw that science and mysticism walked hand in hand, and, in the use made by its architects of "harmonic proportions," it remembered the ancient teaching:

> Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos—annihilation. (*Isis* I, 330.)

Architecture and Music

It was a natural step from architecture to music, one of the four divisions of Mathematics (arithmetic, astronomy, geometry, music) in the Pythagorean system. For the Pythagorean asserted "that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion." And for these Renaissance mystics (as the reviewer already mentioned points out) "the Pythagorean musical scale was but one handy manifestation of a universal harmony to which all works of art, of whatever kind, must conform, in order to be successful." He then quotes Dryden, the seventeenth-century English poet: "From harmony . . . this universal frame began . . . the diapason closing full in Man."

According to Dr. Wittkower, soon after Dryden's time the world turned specialist, the secret was lost, and we were left blundering in architecture as in so many other things. And, we may add, only by restoring thought to the archaic wisdom of the Secret Doctrine—a synthesis of Science, Philosophy, and Religion—will the secret of the ages again be found.

The Untranslatable

"There is somewhat in all life untranslatable into language. He who keeps his eye on that will write better than others, and think less of his writing, and of all writing. Every thought has a certain imprisoning as well as uplifting quality, and, in proportion to its energy on the will, refuses to become an object of intellectual con-

templation. Thus what is great usually slips through our fingers, and it seems wonderful how a lifelike word ever comes to be written."

So said the Editors to the Reader, in the opening pages of the New England magazine of transcendentalism, *The Dial,* July, 1840, and the passage bears on the career of Maxwell Perkins, chief editor at Scribner's for two decades of our own century. The work and influence of Perkins may be glimpsed by way of *Editor to Author,* a collection of his letters (ed. John Hall Wheelock, 1950). Perkins does not appear to have been an extraordinary man, nor are his letters of sufficient interest in themselves to engage the general reader or enlighten many literary specialists. Yet the Perkins letters are a human document of indisputable merit, for they gave—and still give—outlet to a human being who quietly and persistently devoted himself to the interests of others for a goodly portion of his life, one who kept his eye on the "untranslatable" in writer and writings alike.

"EVERY POSSIBLE FREEDOM"

It often happens with magazines like *The Saturday Review of Literature, The New Yorker,* and *Time* that their reviewers' comments have a significance independent, in a sense, of the book under discussion. That is, one can appreciate the force of the criticism offered without having read the book itself, or, reading the book later, is able to hear more clearly the overtones of meaning. This is the case with *Editor to Author,* as reviewed by Alfred Kazin in the *New Yorker* of Feb. 17. Mr. Kazin remarks that although the book was "politely and non-committally reviewed," he wonders "why everyone has been so careful, at least in print, not to mention the fact that the letters themselves are distinguished mainly by their humility"—

> For it is just their awkward affection for his writers, their painful efforts to put into words his veneration of the writer's craft, that impress upon anyone who did not know him the human services Perkins obviously rendered Scribner authors, and that light up the personal situation he made for himself—that of the editor who does not write himself but lives by giving himself away to those who do.

The reader of the Perkins letters must surely find, as Kazin did, that "Perkins' approach to general ideas was conventional, and he

tended to overwork his favorite notion that 'intelligence,' alas, has never triumphed over 'emotion' as the deciding factor in history." In the perception of principles, Perkins often made a poor showing, and, intellectually speaking, his mind frequently reveals narrowness and prejudice. But, as Wm. Q. Judge has said in another connection, a man's *views* are of no use to him, and he had better be ready to alter them as he passes on. It is the motives by which the Ego *moves* in spiritual and mental evolution, and, from this standpoint, the opinions scattered throughout *Editor to Author* are much less important than what Kazin calls "Perkins' simple and beautiful belief that every possible freedom should be given writers who are worth publishing at all."

EDITOR, NOT PONTIFF

This is the germinating idea that arises as the essence of the letters of Maxwell Perkins. It is an idea neither new, nor peculiar to editors. It represents, in the field of literature, the expression and the practical application of a concept which Perkins might not even have "believed" in, a theory which he may have intellectually rejected, for all we know: the infinite perfectibility of man. But whatever he said or thought on the question, his practice identifies his underlying conviction, and Kazin's description of Perkins' ideal qualities as editor will suggest much in principle for many other fields, and for individual relationships as well:

> Perkins thought of himself as an editor, not a literary pontiff; he was interested not in literary schools but in finding and developing good American novelists. . . . Whatever his own literary frustrations had been, or the limitations of taste that glare up at you from this book, he had the modesty and the wisdom to find his own creativeness in helping along individual American writers, no matter how much he may have disagreed with them or been annoyed by them. And it was always the individual writer he was concerned with—bringing out his hidden resources, giving him useful criticism, and, above all, encouraging him.
>
> It would seem from Perkins' letters that what a good book editor does mostly for a writer is to be his friend. People who write books in America generally need encouragement, and they need it in great doses. . . . There is something about our culture that can make even the writer himself begrudge the time and patience and faith that are needed for a book. Perkins understood all that; he knew how to be the writer's friend. . . .

THE SECRET ANIMA

> The writer's friend is the man who acts on the belief, as Perkins once expressed it to Thomas Wolfe, that "There could be nothing so important as a book can be." It is not necessary for him to write brilliant letters. It is preferable that he not spend his time thinking up best-selling projects into which his writers may fit. It may not even be wise for him to offer technical advice—Perkins' is not always impressive—so long as he can put his finger on the weak spots. All that is required of him is that he understand and encourage and stubbornly keep in view, so that even the writer at his lowest won't forget it, that part of the writer that is his anima, the secret of his vocation, the reason for which he writes. It is the kind of understanding that is more important to a real writer than praise . . . and that, so far as the writer himself is concerned, is most usefully expressed in concrete human relationships, for it is founded on the friend's continuing personal attention, on his ability to respond freshly to unexpected developments, and even on his love.

Here, as in Edwin Arlington Robinson's poem, "Flammonde," is portrayed the indefinable beneficence of a living altruism, a beneficence that flows from each man to a few—or, happily, to many—of "those who, in their pain and sorrow, are born along with" him; who, in the words of *The Voice of the Silence,* "rejoice and weep from life to life," chained to his previous actions.

The place and importance of Maxwell Perkins may be intellectually appraised, but the more rewarding view is that which centers upon the "secret of his vocation": the intuitive perception of a writer's anima or "soul," and the will to believe in that intuition unfalteringly, while his friend struggled for the lifelike word by means of which literature becomes a contribution to mankind's study of man.

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